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The Bombay Guardian.

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WEEKLY REVIEW.

—We hear with much regret of the death of the Rev. Mr. Beynon, of Belgaum. Mr. Beynon was one of the oldest missionaries in India, having come out in 1825. He accordingly belongs to the very small number of foreign missionaries in India who have spent upwards of half a century in this country. Not was it till he had been in the country 48 years, that he revisited his native land. He has been a resident of Belgaum for nearly the whole of his Indian career. Mr. Beynon was born in the principality. He was connected with the London Missionary Society. Since his return from Europe in 1875, he has not been actively engaged in mission work. In the last few years Mr. Beynon has suffered from failure of sight and other infirmities. Mrs. Beynon, his partner and helpmeet in his long missionary course, survives him. Mr. Beynon was accustomed to spend a good deal of time in itinerations through the southern Marathi country. He was a very earnest missionary, a true friend of the natives, affable, sympathetic and patient. Among the Christian congregations of that region his name will long be a household word. To his sons and daughters he has left the best legacy, an unsullied name, the name of one who spent his life in well doing.

—Miss Leslie and other philanthropic ladies in Calcutta, propose to establish a home for drunkards in that city. Such institutions bave been most useful in America. It is well known that many slaves of the drink appetite, groan under the terrible bondage and would gladly avail themselves of the aid afforded by such institutions.

—The friends of Mr. N. Spencer, Senr., one of our oldest and most respected citizens, will deeply sympathize with him as with others bereaved by the sad event, on the death of his grandson, Mr. Wilson, accidentally shot at target practice, on Saturday last. It is matter of consolation that this young man knew the value of religion and was seeking to live for Christ. He was a member of the Young Men's Chr. Association and was present at the meeting of the Association, the evening before his death, when so many were hurrying to the Grand Volunteer Ball in the Town-Hall. A great number of our young men have joined the volunteer movement. For all these there is a voice in this event, bidding them not forget in the excitement and interest of this movement, that the kingdom of God is to be first sought. A number of these young men are Christians, by which term we mean those who are seeking to follow Christ and to walk as he also walked. And it will be necssary for them to be on their guard against any thing in their new associations which may be inconsistent with such a walk. In all associations there is a momentum belonging to the body, which may sometimes override individual convictions, and a young man joining such a body would need to be on his guard lest under the influence of this momentum, he be not led to engage in things which he would have otherwise felt it his duty to leave alone.

—At the Annual Meeting of the Sir Jamsetjee Parsee Benevolent Institution, H. E. the Governor presided, and made a speech, closing with these remarks:

Lastly, gentlemen, remember that many of th plain, practical, secular, worldly things which I hav just been mentioning to you are in their nature transitory; human arts and industries will perish: agriculture, commerce, and national greatness and prosperity will vanish away; the face of the earth on which we live be changed, and the earth itself will be destroyed, and not only the earth itself, but the universe of which the earth forms but a most insignificant part. All these things we know by science have in themselves the elements of inevitable destruction, and besides these teachings of science, we have the teachings of revelation and religion which all races of mankind acknowledge. But there are certain things which will not pass away. Those are the immutable principles of right and wrong, of virtue and morality, which the Parsees acknowledge as much as any nation from the days of Zoroaster downwards (Hear hear.) Those principles have always been inculcated in this institution; and whatever you may do for secular and worldly advancement, I do hope that those unchangeable principles will never cease to be advocated and to be impressed upon the youths of this institution. (Hear, hear.) Teach the young men of this institution while they ars young to remember those principles, and adhere to them through life until death in the hope and faith that after death they shall realize them for ever. [Loud applause.]

We have lived rather longer than Sir Richard Temple, and so far as we have observed there is nothing so little understood among men as the immutable principles of right and wrong. It would appear that the principles taught in this institution are, if obeyed, calculated to secure for these favoured youths, happiness in the life to come. We do not know how far this assurance may be comforting to those who support the institution. It seems to us that our kind Governor went a little beyond his province in thus putting the seal of his approbation upon the spiritual results of the teaching in this institution. The Bible teaches that all have sinned and that salvation is not of works but of faith. It is the gift of God. The orthodox and earnest Parsees are just as able to fulfil the immutable demands of right as Europeans are, and if salvation were by works we do not know that the latter would have any better-grounded hope than the former. But it is because humanity is a failure that salvation is by faith; in other words, it is a free gift. Every Christian should know this; should know that what man needs is not knowledge but power and inclination to do what is required.

—We join with our contemporaries in expressing very decided disapproval of the recent measures of taxation adopted to reimburse the state for the outlay incurred by the frequent famines. The *Times of India* well says:

"Wealthy folk in India are extremely limited in number, and beyond their natural distaste to taxation, and the protests they manage to raise in all directions when they are specially assessed, the proceeds of any tax levied exclusively upon them is very small compared with the large sums that can be quietly squeezed out of the peasants. That the ryot pays for all is proverbial. But when famine and other accidents render it necessary to supplement what can be got from him by taxes raised from other classes of the community, it seems to be a fatality that those who most resemble him; should have the greater share of the burden placed on their shoulders. True to the fundamental principle of Indian taxation, Sir John Strachey in his Famine Budget claps on an additonal £300,000 a year on the ryots' salt, and in imposing a Licence-tax carefully limits its operation to the lower ranks of non-agriculturists and exempts the whole influential class of professional men and civilians from the impost. Instead of taxing luxuries, instead of taxing settled and steady incomes that could easily afford it, he turns to the unfortunate ryots who have been overtaxed for years, and to the large number of petty traders who are only a shade better off, and adds a full third to our unwholesome and detested tax on salt."

We seem to have discarded the principle involved in the expression *noblesse oblige*. The burden of obligation is to rest not on the rich and favoured, but upon the under-lying strata of the community. We cannot but think that many of the civilian class note with shame the exemption of their body from the license-tax. And why should the tax stop when it reaches a certain maximum of income?

—Our Roman Catholic friends do not appear to think that the soul of the late infallible Pope is in a state of repose; solemn offices for its repose having been performed this last week. Rome knows nothiug of a salvation that takes the soul at death to the blissful presence of Christ. But the Bible does, and we thus see how cruelly that Church has been robbed by her priests of the birthright purchased for humanity by Him in whom life and immortality have been brought to light. "Where I am there shall my servant be," said Christ; "to depart is to be with Christ," says Paul. "Lord Jesus, receive my spirit," says the dying Stephen. But these privileges are abrogated in the Romish system. After death is purgatory, even for the holiest, even for "His Holiness."

—We have received a letter from a friend in England, a clergymen of the Established Church, expressing disapprobation of the things we sometimes say on the subject of disestablishment. He thinks we take a one-sided view of the matter. Looking at our respective p sitions, we should have thought that he would have been more likely to take a one-sided view of the matter than ourselves. We have no desire to keep back from our readers any thing that may be said in favour of establishments, and we here subjoin the remarks of our correspondent. We should like to have him read, however, the remarks on the consequences of disestablishment in Ireland, extracted from the *Lucknow Witness*, in our epitome.

"Having taken up my pen to write to you, I must not lay it down without saying how much I enjoy and I hope, profit by the *Bombay Guardian*, except when you undertake to describe or prescribe for the Church of England. *Then* I am forced to feel that we shall never see eye to eye till the happy time which is coming: for you seem to me incapable of understanding us—or of dealing out to us common justice. Your idea of the Tabernacle—to speak *typically*—has no Court in it. You only see the wilderness and the Holy place, forgetting that God has appointed an Outer Court where "all are not Israel that are of Israel"—but the circumcised meet before the brazen altar and the laver—as the merely water-baptized do in these earthly Churches of ours. I am no more "state-paid" than you are. *I was* when I served the Company—but not as a beneficed clergyman of the Church of England—and yet I see you think we all are! Our Endowments are quite as truly "ours," as those of the Baptist communion are theirs—and if it would be robbery to take their's, so it would to take our's—Parliament never gave and can never honestly take—without imperative state reasons—our endowments. Churches of baptized persons are groups of Israelites in the Outer Court and called "Children of God" &c., by God's prophets, and by God himself, when some of them were "of their Father—the devil" &c. Meantime, like old Anna the prophetess who waited for the consolation of Israel, we "depart not from the Temple night or day"—we do not leave our Church in prosperity or adversity, but "speak of Him to all who look for redemption, &c."

—The Rev. Mr. Urquhart, who has been for some years pastor of the Baptist church in Bom-

bay, is about to leave for Europe, having accepted an invitation from a church in Kirkcaldy, Scotland. Many in Bombay will regret the dissolution of his connection with the church in which he has ministered so acceptably and with so much success. Mr. Urquhart had not been very long in his present charge when it pleased God to take from him his partner, depriving his children of the care of a mother. In Scotland he will be near his children and will be able to exercise the needed supervision. Mr. Urquhart has won for himself the regard of many in Bombay, besides the members of his own congregation, by his fraternal and conciliatory spirit. He will preach his farewell sermon to-morrow evening at 6 o'clock, in the Baptist church, Bellasis Road. There will also be on Monday evening at 3 o'clock, in the same place, a social farewell meeting.

—The *Times of India* has a London correspondent who loses his temper every time any thing is said in public, reflecting on theatrical and similar entertainments. About the tendency of most other matters, a variety of opinions may be entertained, but wo to the man who does not see with the correspondent, in these things. No ordinary style of animadversion will do in condemning such utterances. The ntmost severity of denunciation is reseved for these offenders. One week there is a most vehement objurgation of the Poor Guardians of Bath because they do not care to let the children under their care go to the theatre; another week, it is the Bishop of London who is visited with the fiercest denunciations of the correspondent, for a letter in which he gives his opinion of the tendency of the music-saloons of London. We were not aware that there were two opinions among thoughtful men with regard to the tendency of these entertainments. Yet this writer will not allow that the Bishop of London can be animated by any thing but "a mean jealousy" in expressing his disapproval of these places of resort.

—Dr. Duff is dead. This distinguished missionary first landed in India in 1830. Failure of health compelled him twice to leave India, before his final withdrawal, in 1863; altogether he spent about 22 years in this country. But whether in this country or in Europe or America, his life was given to the promotion of the cause of Indian missions. His death has been expected for some time. He had nearly completed his 72nd year!

—Turkey has for so many years been encouraged by England to suppose that there was an identification of interests between the two countries, that the conduct of England in leaving her to bear the whole brunt of the Russian invasion, has awakened a very bitter feeling of resentment on the part of the Porte. This has probably had something to do with the Porte's refusing England permission to enter the Dardanelles. But the position of Turkey relatively to Russia, has also something to do with it. The outlook at present is ominous. The English fleet enters the Dardanelles; the Russian army enters Constantinople; a rupture follows; and what will be the end, it is not easy to predict. We trust that neither Russia nor Turkey will be allowed to hold the provinces of Bulgaria, Roumelia and Armenia, except under such guarantees as will secure religious liberty. Meanwhile, disturbances have broken out in Syria and Thessaly. P. S. Word has been received that the English fleet have successfully passed the Dardanelles, and are now in the Sea of Marmora.

—Sir Richard Temple has interrupted his itinerations so far as actually to spend a fortnight or so in Bombay, and in that time he has delivered addresses enough to make a large volume A contemporary speaks of him as the only man in India who can do any thing; he certainly finds it hard to do nothing.

—A Brahmo missionary visited Mangalore in 1874. A Brahmin of that place heard him and becoming convinced of the truth of Brahmoism, embraced it, cut off his *poita* or tuft of hair, and accompanied the missionary to Calcutta. A more intimate acquaintance with the system showed him its insufficiency. He lost his peace of mind, fell ill, came to Bombay, where he spent some time, and finally returned to Mangalore. He there made the acquaintance of the Rev. Mr. Graetar of the Basel Mission and at length found peace and joy in believing on Christ. We have received a letter from him expressing a great desire that Mr. Burnell, the Evangelist now visiting the principal cities of India, should visit Mangalore.

Since writing our notice of the late Rev. Mr. Beynon, we have received the following from a friend:

"I write to inform you that our beloved and honoured friend, the Rev. W. Beynon, has entered into rest. He died on Tuesday morning—the 5th inst. at half-past six o'clock. His end was peace. He died trusting in that Saviour whom he has been preaching to the people of this country for upwards of 50 years.

Mr. Beynon was born in 1801. After being educated for the ministry he was appointed to labour in this country by the London Missionary Society. His first station was Bellary, where he arrived in 1825. In 1829 he was removed to Belgaum where he laboured without change or intermission until 1870. His sight then failing, it was necessary to visit England for an operation to be performed. This was but partially successful; and our friend finding himself, after an absence of 45 years, almost a stranger in his own land, and through dimness of vision debarred from any very extended sphere of usefulness there, began to turn his thoughts once more to the land of his adoption and to its people whom he loved. After retiring from the active service of the Society he sailed again for India towards the end of 1871. On his arrival in Belgaum he preached occasionally in English and visited and held conversations with the Hindus here whom he knew so well. In this way he hoped to use the influence which the Lord had given him for His glory—but his work was done. A stroke of paralysis prostrated him, and though he wonderfully regained his powers, he was not again able to be so active as he hoped to be. He was however up to the last the faithful friend and adviser of all who came to see him.

Mr. Beynon's character was marked by humble, earnest and consistent piety, and his work was characterized by quiet, persistent, persevering effort. The results of his work are not yet all gathered in—'his works follow him;' but some of the more apparent fruits of his toil may be mentioned. Mr. Beynon and his colleague the Rev. W. Taylor opened in Belgaum the first English School in this Presidency out of Bombay, and supplied the public service with many valuable officers. They also opened the first Vernacular Schools in this place, and commenced the work of female education.

Mr. Beynon may be called the father and founder of the Canarese church in this place. He had the satisfaction of leaving a church with four out-stations, two ordained native pastors, about 50 members, and a baptized community of upwards of 200 persons behind him as witnesses to the truth, and as to a considerable extent the fruit of his labours. Mr. Beynon was the first to translate into Canarese the first part of Bunyan's Pilgrim's Progress and some tracts which are still in circulation. He was elected a Fellow of the Bombay University, and was for some years one of its Examiners. He brought to notice of Government the barbarous custom of hook swinging and after considerable delay and petitioning succeeded in having it suppressed throughout the whole of this Presidency. He also, after much opposition, succeeded in procuring the abolition of the disgusting and demoralizing rites formerly practised at the festival of the goddess Yellamma. The great day will disclose more fully the results of our brother's works; but even these are not unworthy of the long and devoted life he gave to the service of the church.

When Mr. Beynon left for England in 1870 the inhabitants of this Station met together to express their high appreciation of his services, and to give some testimonial of their esteem; and at his funeral the Brigadier General and most of the officers in the place attended out of respect to his memory.

Our brother's hope, and aim, and strength may be seen in the promise which he frequently quoted and which will in due time be inscribed on his tomb: "As truly as I live, all the earth shall be filled with glory of the Lord."

It seems to me I fall short in everything. I am continually making rules and plans, and yet I keep to none with any degree of exactness. Nevertheless I see it is well to make them; for though I never come up to what I propose, yet I always gain something; every fresh effort seems to put me a little forward.

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SATURDAY, FEBRUARY 16, 1878.

DANIEL. IV.

It does not need a profound acquaintance with history to recognize the four Empires, designated by the image which Nebuchadnezzar saw. They were distinctly apprehended and specified, even in the palmy days of Rome. After the Babylonian empire, the next great power that arose having relations with the Jewish people, was the Medo-Persian. Then came the Macedonian or Greek, under Alexander. Then the Roman empire. But the very fact that almost every body agrees in an interpretation only stimulates a certain class of minds to look for another. And so we have the opinion advanced, that the Medes and Persians constitute two different powers and that these are the second and third, the Greek being the fourth. The Medes and Persians were united in the capture of Babylon. Cyrus was son of one of the kings and son in-law of the other king concerned in the overthrow of Babylon. Daniel himself is sufficient evidence that the kingdom which succeeded the Babylonian was known as the Persian. See ch. v. 25, where the word *upharsin* is used to represent the power that succeeded the Babylonian. But *upharsin* means Persian. The reign of Cyrus is spoken of as the reign of Cyrus the Persian. vi. 28, & x. i. See also x. 13. In ch. xi. 1-3 we have a plain evidence that the kingdom which succeeded the Babylonian was the Persian. Speaking in the days of Darius the Mede, the angel says: "there shall stand up yet three kings in Persia." The implication is that there was then one Persian king. In ch. vii., we have another prophecy of the four empires, and the third is there easily identified with the Greek empire. The Greek kingdom is defined by the circumstance that it is divided into four kingdoms after the death of Alexander. See ch. xi. 4.

There is a marked degradation in the value of the metals specified, in the description of the image. We have gold, the most precious, for the head. Silver comes next. Then brass, then iron, then clay mixed with the iron. Now what is meant by these metals? We are to remember that the vision was shown to the King of Babylon, and it is natural that the thing would be represented somewhat from his point of view. He was an oriental monarch, and his highest idea of earthly power was power concentrated in the hands of an individual and exercised according to his own pleasure. The gold represents the perfection of absolutism. In the succeding empires we see a gradual modification of this. The Roman power was irresistible, but it was not concentrated in the hands of a single individual, as in the eastern monarchies. The consuls represented the people to a certain extent. So did the senate. By the ten toes are represented the states of Europe into which the Roman Empire was divided. And so we come down to modern times. For some centuries the tendency has been to secure the right of representation to the people. The popular element in Government is becoming every day more marked. Yet it has not supplanted the monarchical. In Europe the attempts made to do away with the monarchical form, have failed. It retains its place, though every day more and more modified by constitutional forms.

The stone cut out without hands, represents the kingdom which God himself was to set up instead of these earthly kingdoms. It smites the image upon the feet and toes, and having reduced the whole to powder it fills the whole earth. This is of course the kingdom of the Messiah, often so described in Scripture. Christ evidently referred to this prophecy in Matthew, xxi, 44. Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall it shall grind him to powder. In this last clause, there appears to be a reference to the manifestation of power to be made when the Son of Man shall come in his glory. On the strength of this prophecy, we confidently look

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for a time when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ, and the Government of all nations shall be administered according to the principles laid down in the teachings of Christ.

VOLTAIRE.

It is exactly a hundred years since Voltaire died. It was just a hundred years ago this month, in February, 1778, that he received an enthusiastic ovation from the people of Paris. They treated him as though he had covered the nation with glory. He was then 84 years of age. He had scarcely returned from the theatre in which these honours had been paid him, when he was siezed with an illness that proved fatal to him. He died May 30th, in the same year. Amid the plaudits of the people he almost feared "that he would die with glory;" but a very different end awaited him. We are reminded of what is said of Herod in Acts. xii. 20-23.

The following declaration was written by Voltaire a few days before his death, in the presence of his friend the Marquis de Villevieille, the Abbe Gualtier, and the Abbe Mignot.

"I, the undersigned, declare that for these four days past, having been afflicted with a vomiting of blood, at the age of 84, and not having been able to drag myself to the Church of the Rev. the rector of St. Sulpice, having been pleased to add to his good works that of sending the Abbe Gualtier, a priest, I confessed to him and if it please God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the divine mercy will deign to pardon all my faults. If ever I have scandalized the church, I ask pardon of God and of the church. 2nd of March, 1778. Signed, Voltaire; in presence of the Abbe Mignot, my nephew, and the Marquis de Villevieille, my friend."

Voltaire permitted this declaration to be carried to the rector of St. Sulpice and to the Archbishop of Paris, to know if it would be sufficient. When the Abbe Gualtier returned with the answer, it was impossible for him to gain admittance to the patient. D'Alembert, Diderot, and about 200 other of his sceptical friends strained every nerve to hinder their chief from consummating his recantation; and every avenue was shut to the priest whom Voltaire himself had sent for.

Voltaire's real name was Arouet. He was 30 years of age when he invented for himself the name of Voltoire. And by this name he ever afterwards chose to be known. This was about the time of his visit to England, where he spent two years, and where he became acquainted with the deistical writers of that day. In his younger days he was twice in the Bastile, though not from any fault of his own. Voltaire had great wit and power of sarcasm, and a marvellous command of the French language, and nothing delighted him more than to use his great powers in attacking commonly received opinions. He might have found a worthy field for the use of his extraordinary powers in attaking the corruptions of the society in which he moved in Paris. He had not however any desire to promote a moral reformation; in fact, he was so completely imbued with the lax ideas then prevailing, that he could not speak against the immoralities of society. One of the fine ladies of the society to which he belonged, left her husband to live with him, and after living with him *maritalement* for 15 years left him to live with another. And if in attacking religion he had been careful to distinguish between religion and its abuses, he would have escaped the odium that now attaches to his name, among all who have at heart the good of their fellow-men. But he appears to have been animated by an almost frenzied hate of religion itself, and great as was his detestation of the Romish Priests, his envenomed hatred of Jesus Christ was exhibited with a ferocity almost fiendish. He would often put at the bottom of his letters the words, *Ecrasez L'Infame*, crush the wretch. He and his companions were so carried away with the idea that they were doing a grand work in liberating men from the restraints of religion that they employed the utmost arts of ridicule and sophistry to make religion contemptible in the eyes of every body. It may be said in their behalf that they were encouraged to question the truth of religion by the lives which many of the clergy were living. But they were literary men, and professed to be familiar with the original sources of religion, and in this light their course was inexcusable. They were allowed to have their way, and overthrow the religion of France. The consequences are known to all. Infidelity sat down upon the throne of France. And her sceptre proved to be such a besom of destruction as had never before swept the world. It was a favourite prophecy of Voltaire's that in a century Christianity would be a thing of the past. We are far from saying that the infidel philosophy of France is solely responsible for the Reign of Terror. Bad Goverment had much to do in bringing about this terrible reaction; but chiefly the pitiless persecution of the Huguenots by Louis XIV.

How marvelously different has this 19th century been from what Voltaire anticipated. Christianity, the Christianity of the Bible, is a greater power in the world this day, than ever it was before. The Church has assumed the obligation to obey the last command of the risen Saviour, and after obtaining by believing prayer Providential access to all lands, is conveying the Gospel to every nation, tribe and tongueIn the very house in which Voltaire spent the last 20 years of his life, there is, or recently was, a depot of Bibles in various languages. The Bible has been translated into 200 different languages, and there never was a period when so many men of highest ability were devoting their powers to the study of God's word. And with regard to the character of Christ, even the most distinguished leaders of the thought of the age, recognize no higher ideal than is bodied forth in that character.

Wesley was a contemporary of Voltaire's. The latter attained the age of 84; the former lived to be 87; how great the contrast afforded by their lives, their aims, their fruit. Voltaire sought to destroy religion, not merely the corrupt branches, but the very root itself. Wesley sought to obtain personal experience of the purifying and chastening power of religion, and then devoted the great powers God had bestowed upon him, in seeking to bring the religion of the land, nearer to the divine standard. It would be well if those who would reform India, would make themselves acquainted not merely with such men as Voltaire but with such as Wesley. We fear they do not, and that the Government system of education does not lead them much among the advocates of revealed religion.

INTERNATIONAL BIBLE STUDY.

February 24th, 1878. *Acts XXVII.* 14-26.

What a wonderful book is the Bible! What an epitome of human life it exhibits! How marvellous the range of its pictures! How it takes us through all the ranks of society! We visit in succession the palaces of kings, the houses of nobles, merchants, artisans, peasants; the tent of the roving Arab, the fisherman's hut, the house of the farmer. We are now among the gleaners in the field, and now among the threshers in the threshing-place. We visit the mountains, and dwell for a season among the rocks and crags; anon we are on the plain, watching the flocks by night; and then we are on the sea shore, where the ships offer to take us to Tarshish or to Ophir. We are taken to the ante-diluvians, and see Tubal Cain at his forge, and Noah with his shipwrights at work on the ark. We look into a den of lions, into a fiery furnace, behold the bed of the Red Sea and of Jordan, descend to the depths of the sea with Jonah or look down with him from the hill over against Ninevah. Synagogues, heathen temples, amphitheatres; council chambers, prisons, all take their place in this wonderful panorama. No other book, whether treating of fact or fiction, is so univeral, so cosmopolitan in its range. Kings, priests, prophets, fishermen, herdsmen men from almost every condition, have been concerned in its production. Living in very different ages, all have been guided by one superintending Spirit. We need not wonder that in this all-describing-book there should be a minute and singularly accurate account of a sea voyage and a wreck. From the use of the first person plural, it would appear that Luke was with Paul on this voyage and it was doubtless he that wrote the account though probably under the eye of Paul. "With our own hands." At sea, the chains of Paul would naturally be taken off. He and his companions took an active part in the necessary work of the ship. It might be profitable for some of the so-called successors of the apostles to allow their minds to dwell upon this picture of the great apostle of the Gentiles hard at work, throwing overboard the tackling of the ship.

All human hope was taken away that the God of hope might show that it is not a vain thing to trust in him. 20.

If the navigators had been guided by Paul, the voyage would not have been attended by such disasters. They rejected the counsel of God, spoken by his servant, and had to suffer the consequences. And many of the great disasters and calamities that come upon men and nations, would be averted if they were more disposed to avail themselves of those who get their wisdom from above. Take it altogether, this voyage is very much a picture of the course of this world. Out of the 276 persons on board, there were about three who had the guidance of the Lord, and these were prisoners or the companions of prisoners. No one thought of counsulting them, but one after another all the things on which the navigators relied for safety and success, failed them: their luck, their skill, their experience, their tackling, their vessel, their small boat. When matters are reaching their worst, they propose to kill the good men on board. Yet it was the presence of these men that gave them their only hope of deliverance. Paul served One who had all power and who intended that his servant should speak for him in Rome and so the very ship may go to pieces, but the lives of all are saved.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—While looking over the pages of a small book called "Thy Day!" by .S. M. Haughton, I lit upon a passage addressed to Christian parents, and as I read it I felt a desire to copy it and send it to you for publication in your paper in the hope that it will benefit some of your readers. I therefore forward herewith the copy I made and trust you will consider it of sufficient importance to have a place in your columns. Perhaps it may reach some family where a profession of Godliness is made, but where great indifference is shown to the spiritual welfare of the little ones—where there are few, if any, attempts made to *bring* them to Jesus—where the parents never pray with the children, but content themselves with letting their children say their prayers night and morning at their different beds, not knowing or caring what they pray; and in fact letting them find their way to Jesus as best they can, without manifesting any desire to lovingly and tenderly *lead* them to the Saviour.

Believe me Yours Sincerely,
A Constant Reader.

Sir,—God is in our midst, we feel His presence, and are having a wonderful experience of His love. Precious souls are being brought to Christ through the Ministry of His faithful servant Rev. Isaac F. Row of the Methodist Episcopal Church who held daily services here during the past week,—and several who like the writer were only the other day floundering about in darkness, have by the Grace of God, and the merits of His Son found pardon for their sins, and are now rejoicing in Christ the Saviour.

Those who were present at the farewell service held in the Railway Library on the evening of the 7th inst. will never forget the solemnity and blessedness of the time, when one after another, eighteen gave their testimony for Jesus, and acknowledged Him as their Saviour. Surely there is joy in Heaven to-day, for out of ten families living at the Railway Station, eleven precious souls have during these services been brought to Christ

"And I will sanctify my great name which was "profaned among the heathen, which ye have pro-

"faned in the midst of them, and the heathen shall "know that I am the Lord, saith the Lord God, when "I shall be sanctified in you before their eyes."

Mr. Row left for Bombay on Friday, but the Lord has so used and acknowledged him during his brief stay here that Mr. Row himself must wish to get back amongst us to go on with the work, as we are anxiously longing to have him.

In connexion with this week's work, Mr. Row has organized a Temperance League, and several ladies have had the courage to come forward and sign the pledge. All honor to these ladies for the noble example whith they have thus set—may others come out and give a like encouragement and countenance to the movement and persevere in the good work until the demon drink shall have been strangled in this city.

Nearly the whole of the European Railway Staff and some soldiers in the camp have became members of the league, and we ask the prayers of all God's people on behalf of the work begun here. We ask every servant of God who may read these lines to implore Him to deepen the conviction, and to increase and strengthen the faith of us young converts —and we beg that every minister in Bombay, and wherever the GUARDIAN finds its way, may solicit the fervent prayers of his congregation that we may be kept steadfast in the faith, and that we may never be ashamed of the Gospel of Christ.

The services at the Railway Station on the last Lord's day were well attended and as we intend D. V. to join together in prayer and praise to God on Sundays, Tuesdays and Saturdays, we ask your special prayers for us on those days. As yet we are but babes in Christ, and we want your readers to pray that we may stand firm and hold the fort fearless of ridicule, and caring nothing for the opinion of man, and this we intend to do, for He who caused Paul to fall to the earth trembling and astonished is with us and can give us the strength and can open the eyes of others as He did his.

Apologizing for the length of this letter, and hoping that you may be able to find space for it,

Ahmedabad Feb. 12. I am Yours in Christ Jesus,

X.

NOTICE.

THE Rev. Mr. Row will preach the quarterly Sunday-School Sermon in Dean Lane Hall to-morrow at 6 P. M.

Epitome of News.

SATURDAY, FEBRUARY 9.

—*Times of India*: "The distribution of prizes to scholars of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution was made yesterday afternoon by H. E. the Governor and Miss Temple. The gathering, which a large aumber of influential Europeans and Parsees residents attended, was of the usual interesting description, several of the pupils reciting poems, one of which was composed specially in honour of the Governor's visit, and others singing pieces in praise of the Empress of India and His Excellency. In his address, Sir R. Temple advocated the establishment by Government of technical schools throughout India, an example which he was confident would be followed by Sir Jamsetjee and the other gentlemen connected with that Institution."

—Another house stored with goods, in Tank Street, was burnt down yesterday. Damage, Rs. 40,000.

—The Annamite, the first transport of a new type adopted by the French Government, arrived recently at Saigon from Toulon with officers, troops, and Marines. She is a large steamer of over 4,000 tons, fully rigged, and having powerful engines of 600 horse-power. She is said to be a great improvement on previous French transport ships, and contain excellent accommodation as well for the troops as for officers. A thousand passengers can be easily accommodated in her for a long passage. Three other sister-boats will be launched shortly; they are also intended to conduct the transport service from Toulon to Saigon and *vice-versa*.

—A Telegram to the *Deily News* says that great excitement prevails among the native population of Alexandria. Hundreds of men are taken forcibly as soldiers for the expedition for the suppression of slavery on the Nile. A gentleman lately from Upper Egypt counted twenty-three boats between Asiout and Cairo laden with slaves. The men were tied together on the deck, and the women and girls in the cabins.

—Grant Medical College Report for 1877: There were 182 students, of whom 28 were freshmen. 29 senior students went up for their final examination for the Licentiate of Medicine and Surgery degree of the University and twenty passed. Two died, one is gone to England to complete his education in the English schools of medicine, and six have withdrawn from the college. There were thus 153 on the college rolls.

Of the six gentlemen referred to in my last annual report as having gone to England to obtain an English qualification, three, viz., Messrs. H. D. Mussani, K. R. Kirtikur, and M. S. Reporter have successfully passed their examinations and obtained commissions in the Indian Medical Service.

Encouraged by the success which had thus attended the venture, three other students of this college, viz., Messrs. H. Jervis, K. S. Nariman, and B. R. Koyajee, the first two of whom had just obtained their degrees of L. M. and S. in the Bombay University, proceeded to England and presented themselves as candidates for commissions in the service, and were, I am glad to say, successful.

MONDAY, FEBRUARY 11.

—Of a Bombay chaplain who leaves to-day for England, the *Bombay Gazette* says: "Dr. Maule's twenty three years of Indian service, spent almost entirely in this country, have passed very lightly over his head, and he leaves Bombay, where he has been the most popular of clergymen and has probably married more couples than any other man who ever came to India, while he is still full of work and energy and competent to fill the highest positions in the Church. Unfortunately for himself, Dr. Maule is only an English parson of the best type as distinguished from the new-fangled priest. He is an enthusiastic cricketer, likes worldly amusements, wears a moustache in defiance of the episcopal ordinance, and has a hearty contempt for the priestly pretensions of effeminate Ritualists."

—*Lucknow Witness*: "We have been asked to inform those of our readers who were subscribers to the *Indian Sunday School Journal* that that monthly is no longer printed at the American Methodist Mission Press, Lucknow. We suppose it has been discontinued."

—The *Globe*, on the India Rubber Tree: "The natives, with characteristic fatuity are accustomed to cut down the most magnificent trunks, some of them 200 feet high, sacrificing the produce which they would yield for years, if allowed to stand, for the profit of a single sale. It is necessary that soma place should be found for growing these trees where the recklessness of the people cannot at its own caprice cut off the whole supply of future years. Such a place could be found in many parts of South Asia; and the British Government is quite alive to the advantages which it may reap from promoting the culture of this splendid tree plant in the East. It may not be known to many Englishmen that vigorous efforts have lately been made to introduce young plants from Brazil both to Ceylon and Singapore. Unluckily, the task of carrying them across the ocean is one of great difficulty. Even the seeds very seldom survive so long a voyage, as may be easily perceived by the fate of some cargoes shipped a year and a half ago. In June, 1876, 90,000 of these seeds were despatched from Brazil to Ceylon, and when the vessel arrived only 2,500 were found to be still alive. These were all immediately planted, and the result was then satifactory enough. The best plants sprouted in a few days to a height of a foot and a half, and were soon fit to be removed and transplanted to Burmah and other suitable soils, where the climate is fovourable."

—*Lucknow Witness*: "The results of disestablishment in Ireland are more and more clearly seen to have been very beneficial to all concerned. There has been no increase of Popery among the clergy or of paganism among the people, as had been predicted, but quite the contrary. During the last seven years Irish Churchmen, since they were thrown on their own resources, have raised voluntarily for the support of their Church £2,306,000, and they are all the richer for having denied themselves to that extent. Certainly they take more interest in Church work. It is admitted on all sides that the clergy are now more attentive to their duties than they were before disestablishment. The stipends now bear some relation to the necessities of the population, and the work to be done, and the work that is done. The laity are consulted in the selection of their ministers. A rich patron can not now as formerly thrust a man upon a parish who is odious to all the people. The sale of livings, that burning disgrace to the nineteenth century, has been abolished. Ther Bishops are chosen by the clergy, as they should be. The Prayer-book has been carefully revised in the interests of evangelical truth, the absolution in the visitation of the sick omitted, a protest entered against auricular confession, the ornaments rubric omitted, the eastward position disallowed, and other important changes made, all to go into effect on the 30th of next June. The most eminent men in the Church of Ireland are bearing testimony to the good effects of disestablishment, asserting that it has gained in holiness and zeal what it has lost in money, and that they would not think of going back to the old state of things.

—*Times of India*: "On Saturday last a most distressing accident happened to one of the G. I. P. Railway Volunteers. It appears that Mr. Robert Spencer Wilson, Mr. Clare Francis Spencer, Mr. Adolphus Leeds Wright and Mr. Alexander went to Mr. Kemp's bungalow and having obtained a target placed it on the rocks on the south-west of the Parsee Sanitarium at Colaba. A hamal and another servant of Mr. Kemp's went with them and set up the target. When they had set it up the party put a stone on the rock for the accommodation of the marker. As soon as the hamal, who was accustomed to mark for the Volunteers, saw this, he said that the site was too near the target, as there was danger of a rock splinter or reflected bullet injuring the marker. They, however, did not pay any attention to him and said they would mark for themselves. Mr. Wright was the first marker, and Mr. Robert Wilson the second. While the latter was marking, the party was joined by Mr. James Mc Nair Dunlop, a broker, who is one of the Bombay Volunteers. After a few more shots had been fired Mr. Robert Wilson was relieved by his brother. After Mr. Dunlop had fired the last cartridge but one the deceased did not rise and go to the target as he previously did. The firers thereupon went to see what was the matter, and on arriving at the spot they found the deceased lying on his side on the rocks, with a wound in his forehead from which blood was flowing. Medical assistance was sent for, but to no avail, as deceased died in about half an hour after he was shot. The deceased, who was much respected and beloved by all who knew him was buried yesterday evening at Sewree Cemetry."

—*Times of India*: "Very general sympathy will be felt for Dr. Pinkerton under a sad affliction. His only son, Dr. John Pinkerton, who was serving under the Red Cross with the sick and wounded Turks, has fallen a victim to the typhus fever raging in Erzeroum."

—Same; Bellary, 10: "Very great distress prevails in certain talukas of the Bellary district in consequence of the failure of the crops. Rain is needed in other taluqs to ripen the crops. Whole villages are being deserted, the people flocking into the larger towns. It is generally admitted that Government relief works were closed too soon. The Government have ordered the immediate reopening of several works."

—Some one has been chaffing the *National Paper* which says that "the young Maharajah of Durbungah seems to be a man of right national spirit; he always puts on a country cloth—he even went to see the Governor-General in that dress; being asked by His Excellency the reason why he put on that sort of dress, he answered that that was his national costume, and he who gives up his national costume is a knave and a convert; the Viceroy thanked the good young man for this kind of feeling. Our countrymen should listen to the words of this good Hindoo young nobleman, who is now only 18 years of age.

—G. in the *Times of India*: I have been attracted by a letter addressed to you by a gentleman signing himself "C.," who wishes to know what "Catholic" from or ceremony observed by your correspondent "Polyclete" at Goa was tinged with the surrounding Hinduism. "Polyclete" speaks of the impression made upon his mind by scenes lately witnessed, and that impression, I am sure, was a most painful one. I speak from experience, as I shall never forget the impression made upon my own mind by my visit to Goa now fourteen years ago. That impression is as vivid to my mind now as it was then. I could not have believed, had I not seen it, that such ceremonies as I then witnessed could have been associated by a professedly Christian people with the name of religion. On a Sunday in the end of 1863, or beginning of 1864, I accompanied a friend to a church. We were told that the day was a festival. Buying and selling was going on vigorously outside the church, in fact there was a bazaar there, such as you might see in England at a fair. When we entered the church there was a band playing inside.

"While in Goa I asked a man who had some figure round his neck what it was. He said it was a "deo" (god). It was probably the image of some Saint.—The impression made upon my mind by all I saw

and heard which, as I have said, was a most painful one, was precisely that of your correspondent "Polyclete," viz., that the religion of the Goanese was but a modified form of Hinduism."

Tuesday, February 12.

—The Madras Government have deputed Mr. Ballard, Second Member of the Revenue Board, to enquire into the other petitions against Lieut. Wilson.

—The permanent way inspector who lost his life in the accident on the B. B. and C. I. Railway at Suchin, was Mr. Peile and not Pym. The railway authorities have agreed to pay for the tuition of his three children in a boarding school.

—*Bombay Gazette*: "It may be true, as some allege, that as the Pope's kingdom is now entirely a spiritual one, it cannot possibly come in contact with temporal kingdoms, but we must consider this assertion a fallacy when we remember that within the last two centuries no persons have been more potent in working the temporal affairs of States than priests whose missions were popularly supposed to be purely spiritual."

—A relative of the Thakore of Palitana wounded two men with a sword, and then pretended to have been mad. Mr. Justice Bayley had him examined by Government doctors. The man at first pretended not to understand anything that was said to him and kept on babbling in an incoherent way, but, after receiving two shocks from a galvanic battery, he recovered his reason and confessed he had been shamming. He was not found guilty.

—The following letter, from the Rev. R. C. Macdonald C.M.S., is published in the *Madras Mail*:—I was travelling by the South Indian Railway on Monday from Palamcotta to Madura, and when about five miles from Maniachi, observed a swarm of what seemed at first sight to be dragon flies. I was informed that they were locusts and had been destroying the crops south of Madura, and were wending their way towaads Tuticorin. They seemed to increase mile by mile as we travelled on, and in the neighbourhood of Sattoor were so numerous that they litterally darkened the air and formed a thick cloud. The appearance on looking upwards was similar to that of a heavy snow storm. On the ground were myriads of small ones of a brown colour without wings skipping about like tiny frogs. These, I have since heard, are locusts in an earlier stage of development. Onward we wended our way, but rapidly flew the destroyers, sometimes apparently with us, sometimes as if meeting us. Occasionally they seemed to be stopped by a broad river, and we thought that their course wss impeded, nor did we lose sight of them until, within about thirty miles of Madura, the darkness hid them from our sight. On inquiry at one of the stations, I learned that they only touch the dry crops, but that whole fields of cholum have been destroyed, and the bare husk alone remains on the stalk to tell the tale. One of the villagers remarked that the like had never been seen before, and the appearance of locusts in these parts seems to be unprecedented. The swarm extended on each side of the line of rail as far as the eye could reach, with little intermission, and the mischief caused by such millions of destroyers must greatly increase the distress of the natives, so that I much fear the sad effects of the famine will be considerably prolonged even should a strong wind arise to send them to sea."

—Another Pompeii has, reports *Nature*, been accidentally discovered in the neighbourhood of Mount Gargano, near Manfredoni. There were found an ancient temple of Diana, a magnificent portico about twenty metres long, with an underground necropolis of great extent. A large number of important inscriptions has already been forwarded to, and exhibited by, the National Museum of Naples, The discovered city is the ancient Sipuntum, near Arpinum, mentioned by Strabo and Titus Livius. The houses are nearly 20 feet beneath the cultivated soil. This town was at the time engulfed in consequence of a terrible earthquake. The Italian Government has ordered researches to be made on a large scale.

Wednesday, February 13.

—The Governor of Bombay leaves this city to-day upon a tour, which will embrace Mhow, Indore, Neemuch and Nusseerabad.

—A contemporary says: "The daughter of Babu Keshub Chandra Sen, the Brahmo leader, is about to marry His Highness the Maharajah of Cooch Behar. Some consternation has been caused among the members of the Brahmo Somaj, as their leader's daughter is only thirteen, instead of the fourteen years which this sect have adopted as a minimum, and as by the civil law the Maharajah can marry as many more ladies as he pleases."

—Down to the 8th of the month the opium revenue was a little short of 808¼ lakhs, or nearly 57 lakhs better than the estimates.

—*Times of India* correspondent: I would call attention to the practice some of our young, aye and old Volunteers, both of the Bombay and G. I. P. R. Corps carry out on Sunday, viz. that of taking a boat and starting off on a pot shot excursion as it is termed. A few Sundays since I met a party of eight returning from one of those trips. I was well known to the whole of them and of course stopped to chat with them. They told me they had some good sport with some dead marines. I knew of course they referred to empty bottles, and as they were expatiating on their individual prowess with their respective weapons, one of the boatmen came up to them and made a very long statement about the near escape he had from one of their bullets. It appears the man was not complaining without cause, as one of the party, confessed to seeing a ball go very near the man's boat.

—His Highness the Maharaja Scindia, it is stated, intends to proceed on a pilgrimage to Rameshwur some time in April next.

—Government refuse to allow the use of the Town-Hall for a meeting to Protest against the License Tax.

—*Bombay Gazette*: "A shocking carriage accident occurred at Tonk on the morning of the 7th inst. The Nawab and his Minister, Khan Jehan Khan, drove out in a carriage and four to meet the Political Agent, Colonel Berkeley, and the Commissioner of Ajmere, Mr. Lislie Saunders, C.S. These two gentlemen got into the Nawab's carriage. Driving through the city the coachman in some way last hold of the leader's reins. In attempting to recover them he fell off the box; and the horses, entirely uncontrolled, set off full gallop down the street. The carriage ran against and smashed lamp-posts and everything that came in its way. The horses eventually dashed through a narrow stone gateway into the old city, miraculously clearing the gate. In the narrow street the carriage got greatly knocked about. The Minister, Khan Jehan Khan, was thrown out. He fell on his head, was taken up insensible, and remained unconscious till he died, about halfpast 9 P.M. The other occupants of the carriage wisely kept their seats, till one of the hind wheels coming off, the speed diminished, and they were able to get out with comparative safety. Beyond a few bruises and scratches they were unhurt."

—*Daily News*; Bucharest: "In defending a Government that has done more to check and destroy commerce than any plague-blight or other natural curse, a Government that has laid waste vast tracts of the fairest regions of the world, we cannot expect to enjoy the usual prosperity of past years. A very significant fact has come to my knowledge quite recently. A company has already been formed in anticipation of the Anglo-Turkish war to purchase fifteen small heavily armed cruisers to play the part of the famous Alabama. I know the name of the individual who is at the head of it, an enterprising man with a profound hatred of England. Our regular mail steamers would be the chief victims of this privateering company; the immense carrying trade of Great Britain would suffer enormously; that of America was utterly destroyed by two or three such cruisers. We might retaliate, but unfortunately Russia has given no such hostages to fortune. We did no great harm to Russian commerce during the Crimean War, but we stopped the trade of Hull with St. Petersburg." The prospect is not a very pleasant one, for those likely to voyage home during the coming few months if hostilities break out."

—*Overland Mail*, Jan. 25th; Marpingen is a small place in Prussian Rhineland, and was utterly unknown even to the most learned geographers until about eighteen months ago, when it was reported in the German Ultramontane press that the Virgin Mary had appeared there to several children, and addressed and admonished them in the same way as she was thought of having done at Lourdes, in Southern France, about seven years previously. The superstitious priestridden people of the district took it all for granted, and pilgrims began at once to flock to the "highly favoured spot" by the thousand. A judicial inquiry, however, made it clear that an hallucination, if nothing worse, was at the bottom of the whole movement, and thereupon the local Government ordered the newly created shrine to be shut up and the pilgrims to be warned off the grounds. Some disturbances ensued, and military had to be ordered to the spot, and an amount of 200*l*. was levied on the village for the cost of this execution. Herr Bachem. the spokesman of the Ultramontane party in the Prussian Parliament last week brought in a motion to have this amount refunded to the village community, and to have the prohibition of access to the shrine removed and the local authorities punished for excess of duty. The motion was, as might have been expected, defeated by a large mojsrity, only the Papal brigade voting in its favour.

—The Right Hon. Robert Lowe has written the following letter on the Eastern Question to a gentleman in South Wales:—

I am of opinion that the occupation of Constantinople by Russia would neither injure our trade nor endanger India, and I should be adverse to our going to war on such a ground.

—Cleopatra's Needle has at last reached England in safety.—

—Mr. Stanley had an audience of Marshal MacMahon on Jan. 18, and on the 19th was entertained at a splendid banquet at the Hotel du Louvre by the Paris Geographical Society.

A numerous and distinguished company assembled to meet the illustrious traveller. During the evening the Minister of Public Instruction presented to Mr. Stanley the academic decoration of the palm branches in gold, and the President announced that the society had awarded to him their great gold medal.

The people of Palermo have been scared by the occurrence of a new and daring act of brigandage. Signor Alessandro Parisi was captured and conveyed away in a carriage from the heart of the city, within sight and hearing of his family and friends, before midnight on Jan. 2, and was only released on payment of a ransom of 10,000 lire in gold, or 57,000 lire in paper, after eleven days' detention in a mountain cave, where he is said to have endured much suffering.

An appeal by Midhat Pasha says: A despatch brings the intelligence that from 25,000 to 30,000 souls —women, children, and aged folk—are scattered along the line of railway between Adrianople and Constantinople without resources, without shelter, weeping, groaning, striving painfully in the midst of the most terrible sufferings; and as an evidence of their desperate condition I venture to give the following instance:—Among the fugitives from Nish and Pirot, who reached Bazardjik after terrible sufferings to take the train, there were eighty families of persons of condition who could not obtain room in the carriages then about to leave. Overcome by despair, the old men, the women, and the children lay down on the rail of the line, preferring to be crushed by the epgine-wheels to the endurance of further suffering. Force had to be used to take them from the jaws of certain death.

They probably did not expect that the train would start while they were lying on the rails.

Thursday, Feruary 14.

—*Times of India*; Telegram, London, 12th, 9·30 P. M., The whole of the British Fleet has been ordered to Constantinople. Preparations on a great scale are going on in all the arsenals. Chatham and Portsmouth are alive with men working day and night. The situation is regarded as most serious.

The Russian Government declares that it regards the sending of the British Fleet to Constantinople as a masked declaration of war. Russia therefore mobilizes one hundred and twenty battalisns of the territorial troops, and calls out the first-class landwehr.

The removal of Lord Derby from the Cabinet is mooted.

—Same; London correspondent: "I fancy you will find in the course of a year that there are more parsons in the police-courts than actors. I think I could pick out a dozen cases at least in the police records of 1877 in which clergymen of various denominations were charged with drunkeness and immorality, and during the same space I am certain you could not lay your finger upon half that number of cases in which actors have been so charged."

There one about 40,000 ministers and priests in Great Britain. How many actors are there?

—*Bombay Gazette*; Calcutta, 13: A telegram has been received from England announcing the death of Dr. Alexander Duff, the well-known Missionary.

"Latest accounts of prospects in Rohilkhand and Oudh show, that thought scarcity will doubtless be felt severely until the spring crop comes into the market a month hence, yet the distress is well in hand."

—The *Charivari (Parisian)* of three weeks ago had a large sketch of the British lion "preparing to show his teeth." The noble beast is sitting up like a poodle, and displays a pair of utterly toothless jaws, into which an adroit is in the act of introducing a most formidable-looking set of false teeth.

—*Times of India*: "We hear His Excellency the Governor intends paying a visit to Nowsaree on the 4th proximo in order to inspect the new Towers of Silence which Mr. Nusserwanjee Tatta has been building there, and the consecration of which is to take place on the 6th March next." What next?

—In the current number of *Belgravia* Mr. Wilkie Collins has a story, "The Duel in Herne Wood." The scene is laid in an English watering-place, and the time the summer and autumn of 1817. Both the railway and telegraph are referred to as institutions in full swing in England at that date. If a Native of India had made that absurd mistake there would have been no end of laughter.

—The Editor of the *Indian Evangelical Review* informs the subscribers to that journal that the next (the ninteenth) number will be published in April No number will be published for the month of January.

Friday Ffbruary 15.

—Her Majesty's Troop-ship Crocodile, 4,173 tons Captain Phillip R. Sharpe, arrived in harbour yesterday from Portsmouth, which she left on 13th January, calling at Malta on the 24th, Port Said on the 28th, and Suez on the 30th, bringing 48 officers, 18 ladies, 7 children 1,029 men, 52 women and 96 children.

—*Times of India*; By advices later than those brought from London by the last mail, we learn that it is rumoured that Her Majesty has at length given her consent to Prince Leopold entering Holy Orders. On the Friday evening after the despatch of the mail, Sir George Campbell called the attention of the House of Commons, when going into the Committee of Supply, to the taxation of India, and to the injustice of placing new burdens on the food of the poor, while the rich are not taxed in due proportion."

—The *Travancore*, with English Mails, left Aden for Bombay on the 14th, 6 A. M,

"The society journals are vexed with the indecision of the English Cabinet, and begin to define Lord Beaconsfield as a first-rate courtier, a second-rate novelist, and a third-rate politician."

—The editors of newspapers in Constantinople have been warned by a circular bearing the signature of Madjid Bey, Director of the Bureau de la Presse, not to publish a single word against Russia.

—Two Europeans, named John Cove and William King charged with assaulting and robbing one T. W. Mercer at Camateepora, have been found guilty and sentenced to one year's imprisonment.

—Deaths last week, 581.

—*Bombay Gazette*; Lahore, 14: The Amir of Cabul is very ill from gout and diseases of the liver and kidneys. Two sons of the deceased Chief of Lalpura, with one hundred men, being dissatisfied with the Amir's treatment of them, have come to Peshawur to offer their service to Government.

—The Bengal Licence Tax Bill has passed the Bengal Council.

—Mr. Cameron, a member of the Inland China Mission, arrived at Bhamo on January 26th from Yunan and came on by steamer to Mandalay, whence he will shortly proceed to Rangoon. He was everywhere civilly received in Western China.

—The contract for the 100 torpedo boats recently ordered by the Russian Government has been taken by the two leading ship-building firms at St Peters burg. They are to be exact copies of the torpedo boats built last year by Messrs. Yorrow and Co., which attained during their trial on the River Neva a speed of 22 statute miles an hour,

—*Bombay Gazette:* "The opening fair of the Hindoo temple of Shree Sidheshwar, newly built by Mr. Gunputrao Manickjee at Ghodupder, Mount Road, Mazagon, will take place to-morrow, the 16th inst., and will last for two days."

—The *Times*; Pera, Jan. 23: "The distress in Constantinople is utterly appalling. Above 80,000 fugitives from different Provinces, of all creeds and races in the Empire, have arrived within the last ten days and continue to arrive by thousands a day. Many have neither food nor shelter, and scantily clad, although the winter is unusually severe. The present means, official and voluntary, are utterly inadequate to cope with this widespread distress. Mosques, schools, barracks, and caravanserais are crowded. The Sultan has given up several palaces, and many wealthy inhabitants of the town have filled their houses with fugitives; but the means of subsistence are altogether insufficient.

"Accounts from Bourgas, Aidos, Rodosto, and Tcholon are most heartrending. At the latter place, a station on the line of railway, where about 8,000 refugees, principally women and children, have collected, an eyewitness states that during the last few days about 200 have perished of cold and hunger."

Miscellany.

—Need of an Ethical Revival." Dr. Dale writes on this subject in the *Congregationalist*:

We are watching with anxiety the drift of considerable numbers of men towards religious unbelief—with anxiety, though with less alarm than we once felt; for, if I am not greatly mistaken, the faith of the Church is firmer and its courage higher than they were a few years ago. But though the alarm is less, the anxiety remains. We see clearly that we are involved in a grave struggle with unbelief—a struggle less perilous than some of the conflicts through which the Church passed triumphantly in past times, but sufficiently serious to task all our strength. We are also deeply concerned by the religious indifference of great masses of people who are unaffected by speculative objections to the Christian faith. We are entreating God to give greater energy and larger success to all the various forms of our Christian work. Our only hope is in Him. If He refuse to listen to our prayers, our position is desperate.

At such a time it is very necessary for us to remember that we have no right to expect that God will keep his promises unless we keep his commandments. The words of the prophet, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," were addressed, not to the irreligious, but to those who were zealous in attending the services of the temple, and in offering their sacrifices on the altar of God. And the words which follow, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," are not an assurance that God will forgive the sins of men who have lived an irreligious life they become devout, but an assurance that He will forgive the sins of those who have been earnest in religious services, if they set themselves honestly to the moral reformation of their own conduct. If they "put away the evil of their doings," If they "cease to do evil, learn to do well," God will have mercy upon them.

The moral reformation which is necessary if we are to make sure of the Divine mercy for ourselves, is equally necessary if we are to produce any general and deep and lasting impression on the community. No matter how noble may be the churches that we build, no matter how solemn may be the religious services which we celebrate, no matter how earnestly we may preach the Gospel, no matter with what fervour we may pray to God to grant us a great religious revival, we shall fail utterly if, in our ordinary life, we show no practical proof that in the kingdom of heaven, to which we protess to belong, there is a loftier type of character than in the world outside.

Men may fairly say to us, "You are requiring us to acknowledge the authority of God—of the living God. You tell us that He abbors evil and loves righteousness, and that his commandment is exceeding broad, and covers the whole extent of human life. But where is the proof that you yourselves are ruled by his authority? What are the laws which *you* keep and which we do not? What nobler virtue does God require than is required by the common opinion of society? You say you have a revelation of his will concerning human life; but where is the trace in your business that God's laws are better than the laws which we discover for ourselves? Where is the trace of it in your homes? Where is the trace of it in your discharge of public duty?

"You working-men who profess to be Christians—do you work harder when the foreman is out of sight than the men who do not profess to live in the eye of God? Are you more careful of your master's property. Are you less selfishly set on serving your own interests?

"You masters who profess to be Christians—are you less reckless than other men in speculation? Are you more careful to give to your customers the precise quality of goods which they expect? Are you more careful not to take advantage of their ignorance? Do you care less about making a fortune rapidly, and more about carrying on yonr business honestly? Do you really bring all your business transactions under the eye of God? Do you submit your ledger to Him, and your price-list and your bill-book? If you do, has God's judgment on your transactions any effect? In your relations to your workmen are you more just and more merciful than other men, remembering that you have a Master in heaven?

"Of what use is it to tell us that *we* ought to acknowledge the authority of this God whom you profess to obey, when it does not appear that his authority makes any difference to you? Show us by practical proof that there is a Divine kingdom in the world, governed by Divine laws, and that through Christ you have found your way into it, and we shall begin to believe that this kingdom is real; but if you are just like other men, we shall conclude that it is a dream."

They may say to us again: "Why do you ask us to believe in a judgment to come? Do you believe in it yourselves? Is there any proof that you are restrained oy it from sins which you would commit if you did not believe in it? Has it any greater influence on *you* than the dread of public shame has on *us*, or than the authority of our own consciences? If the judgment to come will be all that you say it will, you, who believe in it, ought to be constantly under its control.

"And the future life of glory of which you Christians speak—what manner of persons ought you to be, what manner of persons *would* you be, if you thought that life was real? Would it be possible for you to be so ambitious of winning the poorest earthly honours, if you believed that you had within your reach crowns that will never lose their lustre, thrones whose foundations will never be shaken? Ii you believed in the heaven which you sing about, would you care so much for wealth, and pleasure, and social consideration? Would you be as disturbed as the rest of us by earthly troubles? Do *you* believe it the glory of heaven? If you *do*, where is the proof of it.

"And the supreme fact—the death of Christ as the atonement for the sins of the world—if your faith in this were real, you would be unselfish, filled with universal charity, eager for every generous act of self-sacrifice. A love so great, manifested in a way so august and awful—if you *believed* in it—would reproduce in you, and in all who profess to have received forgiveness through the death of Christ, its own noble and wonderful perfection."

This kind of reasoning, though it may not be expressed, is being silently carried on in the minds of many who reject the Christian revelation, or who look upon it with indifference. There may be much injustice in it and much uncharitableness. We may know that the great facts in which we profess to believe really exert a powerful influence on our practical life, and that we are different men from what we shauld be if we did not believe in them. But it remains true that the Church of Christ in our time is menaced by the same kind of peril under which the supremacy of the Church of Rome fell in the sixteenth century. The Church of Rome, as it has been well said, lost her dootrinal pre-eminence because she had first of all lost her pre-eminece in righteousness.

Selections.

UNDER THE CATALPA.

BY REV. THEODORE L. CUYLER.

Brooklyn, Dec. 24, 1877.

Lafayette Avenue church, during the present week, has introduced a new feature of social entertainment which is certainly an improvement upon bazaars and "pound parties. Nominally to raise money for their "Young People's Association," but really to instruct the mind and cultivate the taste, they have opened a "Loan Exhibition" of art and curiosities. It has proved to be so superb an affair, that visitors from New York have been attracted to enjoy its treasures of art and antiquity. The generosity of Brooklyn citizens in loaning their costly paintings, bronzes, and historical relics, is beyond all praise. Among the antique volumes were two of the best specimens of the "Bishop's Bible"—printed in the Elizabethan period—that I have ever seen. It looks very odd to see the Canticles under the quaint title of "The Ballet of Ballets whych is Solomon's." Mrs. Culbertson, our returned missionary from China, contributed some curious *collectanea* of her sojdurn amomg the "Celestials." The relics of Rome and Pompeii were very fine.

But the most marked feature of the Exhibition was a grouping together of all the paintings of our brilliant American artist, Frederick A. Bridgman, which we could secure. A dozen years ago he was a poor orphan boy in our Sunday-school, learning the trade of an engraver. He is a native of Alabama, and his widowed mother is still living, unless she has died recently. One day this pale shy youth came to me for letters of introduction to our Ambassador in Paris, and to the pastor of the American chapel. He said he was going there to study art! I looked at him with a sort of wondering pity, never expecting to hear of him again. But he gained admission as a pupil to the studio of the celebrated Gerome, and set to work with intense assiduity.

The first pictures he sent home sold for fifteen or twenty dollars. Now such splendid productions of his easel as "The Nubian Story-teller" and the Egyptian Fete," command two or three thousand dollars. Last year he won the gold medal both at the Philadelphia "Centennial" and at the "Salon" in Paris! At the early age of thirty he is among the most successful American artists abroad; his studio is one of the art-centres in the French capital. I have given this story of brave accomplishment as another leaf of the ever-enlarging volume of encouragement to poor boys who are "cradled on the rocks," bnt bave strength of wing to soar. The most dangerous and difficult task is now his—to keep a steady hand and humble spirit in the rarefied upper atmosphere of success.

The question may be asked whether I would recommend to churches to attempt "loan exhibitions" of art, and manual skill and historic curiosities, of the same character as the one I am describing? To that I would reply—such an Exhibitiou involves so much labor and risk that it cannot be undertaken very often. It is corfainly most instructive to the congregation and the surrounding community. It is ten-fold more dignified than a fair, or a strawberry fete. It promotes innocent social enjoyment, and brings the people into personal fellowship. *Occasionally* the more serious and vital activities of a Christian church may be varied by an instructive entertainment of this kind; but woe be to the church which

attempts to make such sporadic occupations its chief source of interest, or even its substitute for spiritual attractiveness. The only enduring bond of fellowship in a church is the love of a common Saviour; the only inspiration that never flags is a zeal for advancing Christ's kingdom and saving souls.

As I like to introduce a new volume occasionally to the Winter firesides of your readers, let me just make mention of Dr. Cyrus Hamlin's "Among the Turks," lately published by

THE CARTER BROTHERS.

These solid Scotchmen have never published a book tainted with error, and seldom issue a volume of the hydrocephalous character. The visionary and water-brained author has a poor chance of a public introduction under their honorable imprint. Dr. Hamlin's work is a book for the hour; it shows a kinder temper towards the poor "sick man" on the Boshorus than the average. Dr. Macduff has an immense army of readers. They will welcome his latest and most ambitious production, entitled "*Brighter than the Sun*, or Christ the Light of the World." It is prepared especially for the young, whose eyes will be caught by the showy typography and pictorial illustrations. Macduff is quite at home in the scenery and the everyday life of Palestine. This, with his devout spirituality fits him for the office of preparing a Life of Christ for the masses of average readers.—(*N. Y. Evangelist.*)

ADDRESS BY REV. GEORGE MULLER,

AT THE CLARENDON STREET BAPTIST CHURCH, NOVEMBER 1, 1877.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name, I will do it." *John* xiv. 13, 14.

I WILL just state at the opening of this meeting, that I have been particularly requested to give some account of the institution of which I am the founder by the condescension of the Lord, and which I have been allowed to direct during the past forty-three years and seven months of its existence. It is only by particular request that I speak about this work, as I do not wish to give the appearance of bringing it before the public for contributions.

I am ready to speak of it for the honor of the Lord Jesus Christ, my Master. After I had lived a very gay, careless life, it pleased God in richest grace to bring me to a knowledge of His dear Son, while a student at the University of Halle in Prussia.

In the early part of the year 1829 I went to England in connection with a missionary society for promoting Christianity among the Jews. I began labor among the Jews in London, and soon saw that there was a great deal of opposition to the truth, and in ninety-nine cases out of a hundred rejection of the Lord Jesus Christ as the Saviour. Under these circumstances I said to myself, I have an exceeding great love for the Jews and delight to labor among them; but I cannot conscientiously promise the society to work only among them; if they reject my message I shall speak to Gentile sinners when opportunity affords. I therefore offered my services to the society, free of charge, on condition that I should preach the gospel indiscriminately to Jews and Gentiles. I received soon after a kind and gracious letter from the Society, stating that they could not accept such conditions, and so my connection with the society ceased.

Under these circumstances, the question arose, What can I do? Shall I go back to the other country, or labor here? It appeared to me that I should labor there in the gospel; and with regard to temporal supply, the two verses which I have read were the staff on which to lean. I said to myself, my business is to serve the Lord Jesus, and if I do this He will supply all my necessities. I read, therefore, with great comfort to my soul, the verses I have mentioned, and my heart was full of comfort at the thought, "Well! when I need money, food, or clothing, simply tell the Lord Jesus and He will supply."

Shortly after the connection between the society and myself was dissolved, I was requested to become a pastor of a church in Tynemouth, Devonshire. I began laboring among them, and was offered a salary which was made up by pew rents. Now, in my case, I felt in a very short time that I could not conscientiously receive this salary, because in the first place the poor could not have as good a seat as the rich; again, I knew it to be a fact that when the deacons had occasion to collect the rent, it was not always convenient for the parishioners to give the money. I thought it far better to receive no stated salary, and to leave it to the brethren and sisters to supply me according to their ability and when they had it in their hearts to do so, "for God loveth a cheerful giver." This led me to state to the church that I expected nothing in the way of salary; but what they were moved to give voluntarily, would be gratefully received, saying at the same time that "the laborer was worthy of his reward." Thus I looked entirely to the Lord for temporal supplies, and in this position of dependence on God I have remained ever since,—now forty-seven years and upwards. I will state that at this time, when I gave up pew rents and made all the seats free, I was the only one in the whole United Kingdom of Great Britain, so far as I know, that did so. At the present time you can count the voluntary churches by the hundred. So God honored this step, which was taken in entire dependence on Him.

Since then I have invariably gone on in this way, and have never asked a single human being to give the least amount for my own personal wants. My eyes have been fixed on the Lord alone. Thus I have continued as pastor of a large church of eleven hundred members, and as founder and director of an immensely large institution. Having no property, I looked always to the Lord, and He always helped me. Generally speaking, I have had an abundance, but I have sometimes known what it is to be in want; at times not a copper in my possession, and even the last of the provisions gone. In such a case, in childlike simplicity, I fall on my knees with entire faith, and invariably get help; whatever is best He supplies. I could give instance after instance, but will only refer to one.

One Lord's day morning, after ministering I came home, and after taking dinner (between one and two o'clock) returned thanks to God, but said, "Now gracious Lord, as Thou thyself taught Thy disciples to pray for their daily bread, be graciously pleased to send to us our daily bread, for Thou seest that we have need of it." We had no money whatever, the last bread was on the table, and it was all but consumed; we had had a good dinner, but there was nothing left for the next meal, and now I asked for our daily bread. If I had had money I should not have considered it right, as a servant of Christ, to send to the baker's shop for bread on the Lord's day, but I had no money, and we never spoke to any one about our necessities; we depended on God alone for relief. While I was yet speaking, there was a knock at the door, I opened it, and a poor sister in fellowship with us (our washerwoman) entered. This woman had often been helped by us (I mention it not in the way of boasting, but to show how remarkable are God's ways). This poor wowan brought us a beautiful dinner, consisting of a large piece of roast-beef and a large loaf of bread of her own baking; and from another poor sister living with her, who was supported by the church of which I was pastor, five shillings (one dollar and twenty-five cents of your money), as a token of love for myself. Thus you see how the Lord heard instantly, as He has done not once nor twice, but many, many, many times.

Under these circumstances, when I saw poor neglected children running about the streets, who went to no school, whose clothes were torn, faces and hands exceedingly dirty, and with no one properly caring for them, I said to myself, as God supplies myself and family, in answer to the prayer of faith, could I not obtain for these help from God; would not He who supplies me, have something for these poor children? The thought came again and again; but the difficulties were great. As pastor of the church in Bristol to which I had been called, my duties were so numerous that although this thought repeatedly recurred, my hands were so full, that it seemed impossible to undertake more, until in 1834 it was so pressed on my mind that in spite of the difficulties in my way I finally formed an institution te do something of this kind. At the outset, this was exceedingly small, yet the objects before me in connection with it were great. First, I desired to establish schools for neglected children in which to instruct them gratuitously, or for a merely nominal sum; secondly, to circulate, the Scriptures among the poor; thirdly, I desired to do something for the missionary work. At first there was only one day school, one Sunday-school, and one adult school; out of these I hoped many would grow, as I intended the work should be carried on only according to the word of the Lord. The work should be out and out His work; and that we do the work of the Lord in His way seems to me a matter of the deepest importance.

In the circular which I wrote my brethren and friends, I asked them for counsel, advice, and instruction, and stated that the first principle of the institution was to be this: that Lord God Himself should be the patron of it. Every year has been proved what it is to have such a patron. Abundantly has He blessed us, so that it is the surprise of every one. The work is now three hundred and sixty-five times as large as at the commencement; so that we require every day on the average, as much as the whole of the expenses during the first year.

Another principle of the work is that *we never run into debt.* All our difficulties we lay on the Lord. So at the end of the year the balance sheet shows no debt and generally a little in hand. At the end of the first year we had six day schools, and had circulated several hundred copies of the Word of God.

After the institution had been in existence eighteen months, another important object was brought to my notice,—the Orphan Work. I was particularly led to it in this way. It appeared to me that it would be of immense benefit to the Church of Christ at large, if there were something seen, even in these days in the nineteenth century, as to the willingness on the part of the Lord to answer prayer, and to show how much could be accomplished by the prayer of faith; for I had seen, as pastor of a large church and as a correspondent of Christians all over the world how deeply important it was that the Church should have an increase of faith, that it might be distinctly seen that the Lord was willing to do great things in answer to prayer. I finally came to this conclusion: that if I, a poor man, with no property, as every one knew, could, simply through the prayer of faith, support five, ten, fifty, one hundred orphans, however many or few, it would show what God could accomplish, and that He would answer prayers.

I sought counsel of the Lord, and asked experienced brethren to prove my heart and see if I desired only to do the will of the Lord. After having weighed everything, I came finally to the decision, notwithstanding the abundance of work already on my hands, that I would make a beginning of the Orphan Work.

I was sitting one evening reading the Holy Scriptures consecutively, as has been my habit for the last forty-eight years, when I came to this statement in the eighty-first Psalm, tenth verse: "I am Jehovah thy God which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." After reading this I put my Bible aside, fell on my knees and said, "Heavenly Father, hitherto I have only asked Thee whether it was Thy will that I should establish an orphan institution; now wilt Thou be pleased to give me a suitable house, needed helpers, and one thousand pounds down as a beginning." This seems to me at present the most trifling sum, for I have spent more than twenty or thirty thousand dollars for the institution in one day; but at that time it was an immense sum to me; nevertheless I asked it at the hands of my Heavenly Father, and was of good cheer, *knowing* that He would give it me.

The next day I received, from a poor German missionary staying at my house, one shilling; another, also staying at my house, gave a similar amount. After this beginning I received donations of various amounts, so that little by little the money came in.

Whenever I received a donation I thanked God and asked for more. I had full expection that God would give me the money. Whenever there was a knock at the door I expected to get something. Whenever the letter-carrier came I expected something. Whenever a friend from a distance came I expected something. The great secret of the prayer of faith is to look out for the answer, being sure that you speak into the ears and heart of your Heavenly Father. People want more faith, and try to work up on feeling, but faith has nothing to do with feeling, nothing whatever. Faith simply has to do with the word of God, resting in childlike simplicity on that word, and expecting the answer because He has promised it.

So it was with me. I probed my heart to ascertain if my will was the Lord's, and finally, after much prayer and meditation, I came to the conclusion to go forward with the work. And in regard to the orphan work, I will state that I began it, not merely because I loved the souls of orphans; it was not that I cared merely for their mental and physical well-being, though I did; but all these reasons were subordinate to one prominent reason,—the glory of God, and the well-being of the whole Church of Christ, that there might be a proof given, that though Elijah was taken up into heaven his God is living; and the promise of Christ is "Lo, I am with you alway, and whatsoever ye shall ask in prayer, believing, ye shall receive."

I don't mean to say that it is sinful for a Christian worker to go to a Christian brother whom he knows to be possessed of means, and ask him for help to carry on Christian effort; but I would even refrain from this, not because it is wrong, but I wished it to be seen how much could be obtained through the prayer of faith.

Thus the work has been going on for all these years. No one has been asked for a cent, and again

and again I have stated in the public yearly reports that if any one prove that I had directly or indirectly asked any one for help, I would publicly confess myself a liar and a deceiver. But no one has come forward, because there was no one to come forward. —(*Times of Refreshing.*)

THY DAY.

CHRITIAN PARENT!—This is *your* day. A day big with eternal results. The children under your influence, teaching, and training, will soon be out of your reach, and no longer under your inspection and example. Your precepts and example, your teaching and training, will in all probability affect your children for ever. Your power and responsibility can scarcely be over-estimated. I know of none to equal it. The teachings of the Christian minister in the Sanctuary are immensely important, but nothing comparared with the daily, hourly teaching by the lip and the life of the Christian parent. Almost every word, look, and action may be productive of good or evil. Take care, then, what you do and what you say. As you value your own soul and the souls of your children, unweariedly seek for their conversion. Don't be content with anything less than this—the conversion and salvation of every child. Train them for heaven. Lead them to glory. Walk with them on the road to paradise. I believe it depends to a very great extent—perhaps more a great deal than you imagine—upon your conduct, teaching, and trainuing, whether that being whom you call your darling child shall be lost or saved; whether it shall spend eternity in heaven or hell. The writer of this owes all he has received of spiritual good, or expects to enjoy in heaven, through God's blessing upon the teaching and holy example of devoted Christian parents. Dear friend, if you are a Christian, of course you have family worship. Jay says that "a family without a prayer is like a house without a roof—it has no protection." But it is not enough to have family prayer—many have this, and there their home efforts end. You must *first of all* seek for the conversion of your children and your households. We verily believe that this neglect of home training and home efforts is one of the greatest defects (if not sins) of the present day, amongst professors of religion. There are many who can expend plenty of time in efforts abroad, but little or none on efforts at home,—where all their labour ought to begin; in the family circle. The household, the kith and kindred, of many a professor is neglected, while the stranger in the gate is sought out and cared for. CHILDREN MAY TAKE CARE OF THEMSELVES, AND EVEN BE LEFT TO PERISH FOR LACK OF LOVING TEACHING AND TRAINING;—whilst super-human efforts are put forth in public meetings, in highways and hedges, to induce the weary to find rest in Christ. Dear friend, let not this be the case with you. Whilst attending to the vineyards of others, never let it be said that you have neglected your own. Let your Christian efforts and charity begin at home. Let home be the radiating centre of all your Christian activities and efforts. Let not your children, your friends, taunt you with attending to every one but themselves. Baxter says, and we think truly too, that "if parents did their duty at home, adult conversion would be a comparatively rare thing," as the children thus rightly trained and taught, would, in most instances, be imperceptibly led by God's Spirit to believe in Jesus, before merging into manhood. Dear friend, put away from you, or overcome, that shrinking to speak honestly and earnestly to your children about their souls. Deal faithfully with them. Tell them how anxiously you are concerned about them. Do it at once, now. "THIS THY DAY." Rest not until every member of your family is saved!

From "Thy Day!" BY S. M. HAUGHTON.

TELEGRAPHIC NEWS.

London, February 7th: MIDNIGHT. Reuter's Special Correspondent states that in accordance with the terms of the armistice signed at Adrianople, the Turks have evacuated the lines of defence and the fortifications around Constantinople, and that the Russian troops have entered the lines. The report that the Russians had actually entered Constantinople itself is a pure invention. Great excitement prevailed in the House of Commons this evening, in consequence of the reported entry of the Russians into Constantinople. Sir Stafford Northcote made a statement partially confirming the news of the Russian advance, whereupon Mr. Forster withdrew the amendment of the Liberal party for the rejection of Sir Stafford Northcote's motion for the extra grant of six millions. A monster Conservative meeting was held outside the Houses of Parliament during the evening, in consequence of the news of the Russian advance. Sir Stafford Northcote afterwards read a telegram from Prince Gortschakoff, dated this morning, in which he denied the Russian advance.

8th: 3-10 A. M. The excitement in London continues, and last night the mob smashed the windows of Mr. Gladstone's house, and also those of the *Daily News* office. The English public is indignant with Russia respecting the advance on Constantinople The London papers of to-day, in discussing the situation, consider that Prince Gortschakoff's telegram is misleading and evasive.

Rome, 8th: The conclave will assemble for the election of a new Pope immediately.

London, 8th: the House of Commons this evening agreed by 328 against 124 votes to Sir Stafford Northcote's motion for an extra grant of six millions sterling for Naval and Military preparations. The Liberal leaders abstained from voting.—Sir Stafford Northcote, (Chancellor of the Exchequer), said that in consequence of the terms of the Armistice demanded by Russia it was possible that troubles would arise at Constantinople. The Government had therefore sent a portion of the British Mediterranean Squadron to Constantinople, not as a departure from England's neutrality, but as a protection to British subjects Sir Stafford said, that the other Powers had been asked whether they would join, and Russia had been notified of the action taken by the Government.

9th: The conditions of the armistice demanded by the Russians give to them Bulgaria and Roumelia and the province of Thrace as far as the lines of Constantinople and Gallipoli. The Black Sea littoral as far south as Baltjik besides the ports of Burgas and Midia. The Marmora Sea littoral from Bujuk Tachekmedje to Charkoi and the Archipelago littoral from Urscha (? Kurusche) to Makri. —In the House of Commons Sir Stafford Northcote stated, that England, at the European Conference, will insist on the free passage of the Dardanelles and access to the Black Sea, and thesecurity of her communication with India.

Rome, 10th: The Italian Government has pledged the security of the Conclave. There are rumours of dissensions in the College of Cardinals.—Garibaldi is very ill.

St. Petersburg, 10th: It is semi-officially stated here, that Russia is prepared to welcome the British Ironclad squadron at Constantinople as an auxiliary in maintaining order, and that Russia's attitude towards England will depend on the course she (England) may adopt.

London, 11th: No information has yet been received of the arrival of the British fleet in the Dardanelles. It is expected that when it arrives there the Russians will occupy Constantinople. News has been received from the Cape of a victory gained by the British on the 15th January. The Trans-Kei country is now cleared of Kaffirs.

12th: In both Houses of Parliament last night, the Ministers, in reply to questions put, said that a difficulty had arisen regarding the entry of the British Fleet into the Dardanelles, but that negotiations were proceeding which, it was expected, would result in consent to the entry of the fleet being obtained. The intention of the Government however, to send the fleet to Constantinople remains unchanged. Austria, France and Italy have each applied for permission for their ships to enter the Dardanelles. Prince Goatschakoff has telegraphed abroad that "as the British Ironclad Squadron goes to Constantinople, we (Russia) send our troops to Constantinople." Active naval and military preparations are being made in England in the dockyards and arsenals. The original committee appointed to enquire into the arrears of Ordiance Majors will reassemble on the 7th of March. MIDNIGHT. In the House of Lords this evening, Lord Derby (Minister for Foreign Affairs), in reply to a question put respecting the difficulty of entering the Dardanelles, said he hoped on Thursday to be in a position to announce that the British Ironclad Squadron was at Constantinople. The despatch of the French and Italian Squadrons through the Dardanelles had, he said, been suspended, as he supposed permission to enter the Straits had been refused them. His Lordship added that several Austrian Ironclads were starting for the Levant. Seditious manifestations are being made in Syria. Many of the notable men at Damascus have been sent into exile.

Constantinople, 12th: EVENING: In to-day's sitting of the Turkish Chamber of Deputies, the President of the Council of State said that "if the British Ironclad Squadron enters the Dardanelles the Porte will protest, and England must be responsible for the consequences."

London, 13th: 2-40. A. M. The Channel Squadron has been ordered to rendezvous at and call for orders at Gibraltar.

14th: A report which requires confirmation is generally current stating that the British Ironclad Squadron entered the Dardanelles yesterday morning The relations between Austria and Russia are at present critical. The expediency of an alliance between Austria and England is being much discussed. It is reported at Constantinople that hostilities have been resumed in Thessaly. OBITUARY. Dr. Alexander Duff and Henry Prinsep.

15th: Lord Derby, in reply to Prince Gortschakoff's despatch concerning the occupation of Constantinople, has stated that England protests against the occupation of Constantinople by Russian troops, which is not at all identical with the presence of the British Ironclad Squadron at Constantinople. The British Squadron has safely passed the Dardanelles, and is now in the Sea of Marmora, where it is experiencing boisterous weather.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan*, 11th:

For Southampton.—Mr and Mrs Russell and infant. Mr E K Laird, Mr W Laird, Rev Dr Maule, Mr James McIntosh. Miss Wilson Mr James Barlow. Mrs Strachan, Mr Charles Beard. Mrs Henry's four children, Mr W Logan, Mr Britten, Junior, Mr R H Adams, and Mrs Greenalsh.

For Brindisi.—Colonel C H Hall. Mr R L Ker, and Lieut-Colonel J B Saunders.

For Venice.—Mr J H Thomson, Lieut-Col H Woodhouse, and Mr H W Lewis.

For Malta.—Mr and Mrs John Horne.

For Suez.—Mr S C Thompson, Mr Charles Penfold, and Mr R Y Richardson.

For Aden.—Major Sanders, and three Arab Chiefs and party.

PASSENGERS ARRIVED.

Per Str. *Childwall Hall*, 11th:

From Liverpool.—Mrs Anderson and child, Miss Anderson, Miss Marshman, Mrs Jancowski, Rev R E Page, Miss Blackhouse, Miss Searle, Miss Cooke, Mrs Higgs, Mr Marey, Mrs J M Hudson and child, Miss Hudson, Mr C Irwin, Mr E L French, Mr L W Rivett-Carnac, Mr R H Daniell. Mr H B Ferguson, Lieut E A Barclay, and Mr Nicholson.

Per P. and O. Str. *Kashgar*, 13th:

From Southampton.—Mr J Moss, Col and Mrs Forsyth. Mr and Mrs T A Warrand, Mr and Mrs R V Hearn and three children, Mrs Gray and two daughters, Miss Lennard, Capt and Mrs Spring, Dr and Mrs Joynt and two children, Mrs Du Thoit, Mr Brown, Capt W S Hore, Capt and Mrs Wretislaw, Mr J Elphinston, Mr O Kenden, Lieut Col H B Bush, Mr A E Spring, Mrs W D Holmes, and Mr A Cameron.

From Venice.—Mr and Mrs Fox, Mr and Mrs A F D Cunningham Mr Fitz James, and Mr L tham.

From Brindisi.—Mr W R Martin, Capt H W Hastings, Mr Sadashiva Mana, Mr and Mrs Laura, Hon C Kemble, Mr G A Stokes, Lt Col S T Trevor, Mr G Christair, Mr A P Hall, and Mr G Staunton.

From Suez.—Lt Haynes.

From Aden.—Lt Col Belton.

Domestic Occurrences.

MARRIAGES.

HOLLAND—KENDERDINE—January 8th 1878 at the Methodist Episcopal Hall Poona by the Rev. J. Blackstock Samuel Stephenson Holland of Lanowlee to Janet Agness Youngest daughter of the late William James Kenderdine of Her Majesty's Mint Bombay.

MARTIN—PETERS—February 13th at St. Thomas' Cathedral, by the Rev. F. L. Suzrpin, Richard Martin, Esq., Bombay, to Agnes, youngest daughter of the late David Peters, Esq., Perth.

DEATHS.

BUCHANAN—January, 3rd, at Greencek, Scotland, Mary, relict of the late Daniel Buchanan (late of Chapel Hill Museum, Rothesay, formerly of Poona, Bombay Presidency), aged 78 years

PINKERTON—January 7th, at Erzeroum, Armenia, serving under the Red Cross, with the sick and wounded Turks, of typhus fever. Dr. John Pinkerton, aged 24, only son of Surgeon-Major J Pinkerton, Bombay

PRICE—On the 28th January, at Chikmagalur Mary Eleanor only child of Capt. R. Locke Price Assist. Supt. Mysore Rev. Survey aged 9 months and 25 days.

JUDD—February 3rd, at Bombay, Percy Gilbert Summers, the infant son of the late Lieut George Judd, commissary of Ordnance, aged 1 year and 4 days.

BEYNON—February 5th, at Belgaum, the Rev William Beynon, of the London Missionary Society aged 76.

HUDSON—February 8th, at Grant Road, Richard Hudson, Retired Apothecary, aged 50 years and 8 months

CANARA—Martha Canara aged 27 years the wife of Mr J. R. Canara clerk of Messrs Graham and Company and daughter of Rev Appaji Lapuji, died at Nassick on the 10th instant, much lamented by her friends and relatives.

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